

The Converted Catholic

EDITED BY REV. JAMES A. O'CONNOR

"When thou art converted, strengthen thy brethren."—Luke XXII: 32

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EDITORIAL NOTES

ACCCESS unto God by faith in the Lord Jesus Christ is the privilege of every human being who with repentant heart calls upon the name of the Lord. No one is excluded from the Almighty Father's love who comes to Him in prayer, supplication, and repentance in the name of His beloved Son. Whosoever will, may come. The way is open and clear of all rubbish that the spirit of evil and the false teaching of self-styled priests have thrown across life's path. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved. As the Son of God came to save sinners, He will not turn away any person who comes to Him for pardon and peace. It is a faithful saying, and worthy of all acceptation, says the Apostle Paul, that Jesus Christ came into the world to save sinners; and he adds, "Of whom I am chief." If the great Apostle deemed himself a great sinner, even the chief of sinners, where is there in all the world a person who can consciously say, I am a greater sinner than Paul? I was a blasphemer and a persecutor, continues the Apostle, but I obtained mercy, because I did it ignorantly in unbelief. He did not know the direct way to God until he heard the voice of Jesus and obtained mercy.

Every person who will trust in the Lord and do good, ceasing to do evil, and accepting the promises of God in Jesus Christ can come boldly unto the throne of grace and obtain mercy in time of need.

The Gospel Message Direct and Simple

The Gospel of salvation, the good news that Almighty God sent by His Son, is so plain and direct that even a child can comprehend it. Well would it be for all of us if in this respect we could be as receptive as little children. Our Father in heaven who knoweth our frame and remembereth that we are dust sees that we are incapable of any good thing if left to ourselves. He comes to our aid in the person of His beloved Son who wants all men to be saved by His power. The message of salvation is as clear as the sunshine—God so loved the world that He gave His only begotten Son to be our Saviour, and He invites all of us to come to Him for a full and free salvation.

After Paul had heard the voice of Jesus, he was able to say to the whole world, as to the Philippian jailer—"Believe on the Lord Jesus Christ and thou shalt be saved." Then also he could say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day."

All who wish to be saved from the power of evil and the wrong way of life that has caused so much trouble can have this salvation direct from Jesus Christ who has all power in heaven and on earth, and is the only Mediator between God and man. It is not necessary to have recourse to any human agency in this matter. There is no other name under heaven, given among men, by which we must be saved. He alone is the way, the truth, and the life; and it is derogatory to Him to recognize the pretensions of those who say they have power that belongs to Him alone.

Useless Papal Benedictions—God's Blessing for All

At the great Church festivals of the Roman Catholic Church in this country whenever Cardinal Gibbons or any other prelate is present the Papal benediction is imparted. The usual formula is, "By the special permission of the Holy Father I will now give you the Papal benediction." The people, however, are learning to estimate the value of the Pope's blessing by proxy, and the remark is frequently heard, "What good does that do to us—the Pope is away in Rome, and if his blessing has any value he ought

to impart it to his own Italian countrymen and see what it would do for them."

American Catholics recognize the fact that the Italians who have come here in such large numbers do not care for the Papal benediction. Pius IX pronounced a malediction on all who deprived him of the temporal power in 1870. But the Italian nation has made great progress since that time; and it would be better for the Roman Catholics in this country to be anathematized than blessed by the old man of the Vatican who is the slave of the Jesuits.

How much better it would be for every Catholic to ask and receive the blessing of the Lord Jesus who is ever living to make intercession for all who call upon His name. Then each one of them could say,

"Wondrous it seemeth to me,
Jesus so gracious should be,
Mercy revealing, comforting, healing,
Blessing a sinner like me."

The Roman Church Continues to Copy From Protestants

Scarcely a month passes without the announcement of some new departure by the Roman hierarchy in imitation of some Protestant method of doing good. One week we read of the opening of some social institution for young people along Y. M. C. A. lines, and the next we see a report of the trip made by a missionary railroad car. For several months the Laymen's Missionary Movement has been conducting a national campaign on behalf of "foreign" Protestant missions, and the latest move on the part of the hierarchy is to institute "retreats" for the Catholic laymen, so that both the men and their bank accounts may be brought more completely under priestly control. The difficulty of holding the Catholic people in hand increases every day in every country, and it is doubtful whether this plan will do much to prevent their endeavors to obtain the liberty that other Christian people enjoy.

The Pope Shuts Out the Light

As one result of the blunder and crime of the Jesuitical party in the murder of Professor Francesco Ferrer, the Gior-

dano Bruno Society in Rome—which is considered extremely anti-Papal—has established its headquarters in a house opposite a gate of the Vatican Palace. European Catholics who have been outraged, cheated and defrauded by Papalism will make the execution of Ferrer a costly and troublesome affair for the Church of Rome. Pope Pius X, who was made sick by the contemplation of the Giordano Bruno house in front of his palace, has ordered the windows looking in that direction to be boarded up, though a few peep-holes are maintained for observation.

The Priest Makes War on the Bible

IN THE CONVERTED CATHOLIC for January mention was made of a recent attack made upon the reading of the Bible in the public schools at Freeport, N. Y., by a Roman Catholic priest named C. A. Logue. After a lengthy conflict with the local authorities this priest appealed to Albany, with the result that Commissioner Draper sent instructions that the Bible was not to be read during the regular school hours. He pointed out, however, that there was no ban placed on religious exercises before the school sessions, attendance being, of course, voluntary. The Freeport Board of Education then fixed the time for the schools to open at 9.15 A. M., so as to provide the Bible reading from 9 to 9.15 for the children of those parents who desired them to hear it. The success of this plan aroused the anger of Priest Logue, and a special despatch to the New York *Tribune*, January 18, 1910, said that he had renewed his efforts to stop the reading of the Bible and all forms of exercises that he considers "religious" in the schools. He charges the Board of Education with evading the law and nullifying the decision of Commissioner Draper. The Protestants of Freeport are much wrought up over the matter.

The Bible in the Public Schools

On Sunday, January 23, at the Marble Collegiate Church, in this city, the Rev. Dr. David J. Burrell called upon the Catholic element of the city to aid in keeping the Bible in the public schools. He said:

"Last year the children in the east side public schools were not allowed to carry out their Christmas exercises, and 'The Wreck of the Hesperus' was forbidden because it mentioned the name of Christ. It is time for Christian people to make a stand. The question of versions, whether we shall use the King James, the revised, or the Oxford edition, is a minor one in comparison. If our Catholic friends would join us in this matter we would be able to sing, with the Englishman:

"We don't want to fight, but, by jingo, if we do,

We've got the ships, we've got the men, we've got the money, too.

"We have to serve notice that if our Catholic friends refuse to come to our aid, we must get along without them and fight this battle alone. We want to serve notice also on certain people that this thing must stop. Serve notice on the politicians? Yes, for they have taken away the Bible from our children in order to gain a paltry advantage with a small proportion of their constituents. On all non-Americans everywhere we serve this notice.

"Not less than twenty-five per cent. of our population are school children, and we are committed definitely to the public school system. This is a question closed to dispute, but there is another that has been pried open for discussion; that is, whether the Bible shall be taken out of the public schools. You hear how I put the question, whether it shall be taken out, for it has been there since the beginning of our national life. I insist that the Bible shall be in the curriculum of the public schools."

The New Subscription Price—\$1.50

The responses of many subscribers of THE CONVERTED CATHOLIC to the notification of the increase in the subscription price have been most gratifying and encouraging. Letters have come, too, from many of those who had sent one dollar for 1910 before the notification appeared, containing a second dollar, with a request that after the increase in the subscription price has been paid, the balance should be applied to the payment of the debt on Christ's Mission. This kindly reception by our subscribers of the compulsory advance in price rendered necessary by the increased cost of printing, etc.—in our case some sixty per cent.—is very cheering, and will certainly form an incentive to even more zealous and faithful endeavor in the future on the part of all the workers at Christ's Mission.

Services in Christ's Mission**331 West Fifty-seventh Street, New York**

JAMES A. O'CONNOR, PASTOR

At all the meetings in Christ's Mission last month the chapel was filled to its utmost capacity. This has been the case all through this season, and there have been so many Catholics present at every service that the Mission workers are greatly encouraged. As the Paulist Fathers were holding their "Mission to non-Catholics" in their church in Fifty-ninth street for two weeks in January Pastor O'Connor's sermons included such subjects as,

"Why Should Protestants Become Roman Catholics?"

"Scriptural Reasons Why Catholics Should Accept the Evangelical Faith";

"Commonsense Reasons Why Protestants Should Not Become Roman Catholics";

"Futility of non-Catholic Missions to Make Protestants Change Their Faith";

"The Great Losses the Roman Catholic Church has Sustained in the United States."

Much interest was manifested in these sermons. "Peter and the Rock" was explained and Pastor O'Connor dealt with the subject of the forgiveness of sins and reconciliation with God, pointing out that God alone can forgive sins, and that the priests of Rome have no such power. He had been a priest himself for several years, and had heard, probably, the confessions of 40,000 persons. He had been what the Roman Catholics called a "good" confessor; that is, he sought to be helpful to all who came to him, and the people attended his confessional in large numbers. As he now looked back to that period of his life, he wondered that he had ever thought he could forgive sins. At last he began to doubt whether his brother-priests and fellow-sinners to whom he confessed could forgive sins. Then too, he never had any evidence that he could forgive the sins of any person, as the people would come back to him with the same kind of sins after a month or six months. He also showed that there was no Scriptural warrant for the Roman claim that a priest has power to forgive sins.

THE DEBT ON CHRIST'S MISSION

The circular letter which was sent to many readers of THE CONVERTED CATHOLIC last December has been productive of good. It is a report of the work of the Mission since possession was taken of the new building, No. 331 West 57th street, in October, 1907. It is a comprehensive financial statement of the work, and refers to the sale of the old building on 21st Street and the purchase of the new headquarters, with the cost of the improvements, and the present indebtedness. In response to that "Appeal for Relief" nearly one-third of the amount of the debt has been received, and with a little more "relief" this month, the second mortgage of \$7,500 can be paid this season. Then, it is hoped, the remaining debt can be paid in good time. The names of contributors are not made public, even as the names of the converts of the Mission are not published, except in the cases of some priests who make a public declaration of their renunciation of Roman Catholicism and of their acceptance of the evangelical faith.

When this mortgage is paid—and shall it not be this month?—a statement of the financial condition of the Mission will be sent to the contributors and all others who may be interested. It can be said now that the outlook is very bright. Never before was so much interest manifested in the work of Christ's Mission. To God be all the glory.

Form of Bequest to Christ's Mission

I give and bequeath to Christ's Mission, organized in the City of New York, according to the Laws of the State of New York, the sum of \$..... to be applied to the use and purposes of said Mission.

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Bits of Correspondence

St. Mark's Evangelical Lutheran Church,
St. Louis, Mo., January 20, 1910.

My Dear Brother O'Connor:—I heartily concur in the advance in price for *THE CONVERTED CATHOLIC*, and with pleasure enclose \$2 for my subscription for 1910. I am glad to add this mite to the increase.

It is one magazine I read from cover to cover every month. I praise God for the blessed work you are doing. It is so heartily in accord with both the spirit and purpose of the Gospel that only the blind can fail to see it.

May God's richest blessings continue to rest upon you.

Most sincerely yours,

M. RHODES.

From New York:—A year ago a friend wished to interest me in *THE CONVERTED CATHOLIC*, and sent me a year's subscription. I liked it so well I am sending renewal of the same. I enjoy reading it, and pass it on to my neighbors. My sister, who is a Roman Catholic, has promised to read it, and I am going to send it to her when I finish reading it each month. Having been a Roman Catholic myself, I am very much in sympathy with your work, and wish you much success in winning souls for Him who called us out of darkness into His marvelous light. I will do my best to interest others in *THE CONVERTED CATHOLIC*. D.

From Washington, D. C.:—When I sent my subscription for your valuable Magazine I did not notice that the price was \$1.50 instead of \$1.00 as formerly. So please find another dollar enclosed—50 cents of which is the remainder of my subscription and the other 50 cents for a copy of "The Escaped Nun," as advertised in *THE CONVERTED CATHOLIC*. L. T. B.

From a Roman Catholic:—A copy of *THE CONVERTED CATHOLIC* recently came into my hands, and now I enclose \$1.50, the subscription for 1910. Please also send me the books "Geraldine de Lisle" and "The Escaped Nun," which you offer as premiums for a new subscriber. I also send for a copy of the bound Volume XXVI of *THE CONVERTED CATHOLIC*.

I am a member of the Roman Catholic Church, and probably our pastor, the Rev. Father ———, will get a fit when he finds out, if he ever does, that I am receiving your Magazine and reading the other good books you send me. A.

Bible Reasons Why We Are Protestants*

By Rev. John Hall, D.D., LL.D.

(Concluded)

THE MASS AND TRANSUBSTANTIATION

In the Church of Rome the completeness of Christ's offering is practically denied, for it is repeated in the mass. The mass is said to be the self-same sacrifice of the Cross, an offering for the sins of the living and of the dead. This is against the teaching of the Bible. We have redemption by the blood of Christ, and it is not for any man to repeat that work, which a human being cannot do, and which was only possible for Christ. In order to justify the mass the doctrine of transubstantiation had to be taught. It means that when the priest has consecrated the elements, the bread and wine are turned into the body, blood, soul and divinity of Jesus Christ. It is a "host," that is, a sacrifice, and it has to be worshipped, because there in the bread and wine you have the Divinity of Christ. We have to protest against that. It is against the teaching of the Scriptures. There is no basis for it in the Bible.

But somebody may ask, Did not the Master say, "This is My body?" Yes, in the same sense as "this cup is the new testament of My blood." He evidently meant the wine in the cup. He also said, "I am the vine, ye are the branches." That expression is symbolical, because neither is He a tree nor are we real branches. The same figures are used even in conversational language. As you take this bread broken and this wine poured out, so you in faith, do take Me as your Substitute and Redeemer, and this you will do to the end of the world.

What a difference between these statements and the teachings of Rome! Besides, we could mention here, though it concerns our subject indirectly, that only the bread is given to the laity. Paul never suggests such a distinction; on the contrary, he says all should partake of the bread and wine; and indeed the Corinthians certainly used in the Lord's supper both the bread and the wine, because we read that they abused it and that drunkenness was connected with it.

*An address delivered at a Reformed Catholic service in Masonic Temple, New York, in 1906.

No other sacrifice is needed for removing sin than the blood of Christ, which was offered on Calvary. "The blood of Jesus Christ cleanseth from all sin."

JUSTIFICATION BY FAITH ALONE

Another cause for protesting is the method accepted by the Roman Catholic Church in the matter of justification. The Council of Trent condemns justification by faith: "If anyone says that a sinner can be justified by faith, let him be accursed."

The teaching of the Bible is, that for our justification and pardon all that is needed is faith in Christ: "What must I do to be saved?" asked one man of an apostle, and he answered: "Believe on the Lord Jesus Christ and thou shalt be saved." The Bible says: "Being justified by faith, we have peace with God through our Lord Jesus Christ;" "There is no condemnation to them who are in Christ Jesus." What a significant coincidence we can discover in the circumstance that this doctrine of justification by faith is given such prominence just in the epistle to the Romans, written there as a permanent protest against the errors of the Roman Church.

What is justification? It is the pardon of sins. God condescends to speak to men in clear language—"your sins I will remember no more." But does that not entitle a person to do whatever he pleases? No. It is written that there is no condemnation to them who are in Christ Jesus. But listen to what the apostle further has to say: "There is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit."

This faith is a saving faith connected essentially with the change of the spirit. The man who believes is new-born and made a new creature. This is the doctrine which we learn from John: "He came unto His own and His own received him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; who were born not of blood nor of the will of the flesh, nor of the will of man, but of God." When a sinner believes in Jesus, he is a new creature, his heart is inspired with love of Christ. His righteousness is imputed to me, He loved me and I love Him in return, and because I love Him, I will not

sin any more. The love of Christ constraineth me. If I believe that I am justified by faith in the Lord Jesus Christ, who died "once for all," I cannot believe in the "sacrifice of the mass" as so many repetitions of the Sacrifice on Calvary, I cannot believe in the efficacy of human absolution, that my sins may be pardoned; I do not need to live in fear and trepidation that I shall be consigned to purgatory for punishment of my sins. When we believe in Jesus Christ as our Saviour and Redeemer we know from the Word of God when the soul has departed we are only absent from the body, to be present with the Lord—at home in His many mansions.

It was necessary therefore to protest, because these truths were not taught by the Church of Rome and still are condemned by that Church. Another reason why there had to be a protest and why we still must protest is, because the Church of Rome made new and additional ordinances besides those given by Christ Himself. We must protest against institutions which have not the sanction of Christ, the Head of the Church. There were two sacraments in the Jewish dispensation, two witnesses for the truth of God to man; and there were likewise two sacraments in the Christian dispensation, that is, Baptism and the Lord's Supper.

Baptism was ordered by Christ after His resurrection when He said to His disciples: "Go ye therefore and teach all nations, baptizing them in the name of the Father, the Son and the Holy Ghost." And the Lord's Supper became a sacrament when Christ said: "This do in remembrance of Me." These two sacraments Christ instituted, and there is a close relation between these two.

In addition to these two sacraments five others had been invented by the Church of Rome. And for this reason it was necessary to protest. Not only did Jesus not institute those new sacraments, but they imply statements directly contrary to the Word of God. These assertions are not my own view. I quote again the Council of Trent, the authorized, dogmatic declaration of the Roman Catholic Church: "I profess also that there are seven sacraments of the new law instituted by Christ. Whosoever shall affirm that the sacraments of the

new law were not all instituted by Christ our Lord, or that any is not truly sacramental let him be accursed."

I am "accursed," for I cannot believe that they were instituted by Christ. I find that many centuries had passed before that idea of seven sacraments was accepted in the Roman Church.

This is one of the many forms of arbitrary action practised by the Roman Church in which there is an aggression on the power of Jesus Christ, who did not establish those institutions.

It was the duty of those who believed the Scriptures to lift up their protest against such an abuse. Besides all these points which we have enumerated, we could add many more. Be it sufficient to mention in the same relation, celibacy; the use of images in worship, condemned in the Bible; the worship in unknown tongues; the confessional, and other human arrangements. But I will not dwell upon these things now.

THE TRUE WAY OF SALVATION

Let me only mention some of the positive Scriptural facts which must appeal to our individual conscience. God is in Christ reconciling sinners to Himself. When we believe in Jesus Christ, He becomes our Prophet, Priest and King. He is our Prophet, because He teaches us; He is our Priest, because He atones for us and is ever living to make intercession for us; He is our King, because He rules us and defends us from our enemies. We are complete in Him, and all who are complete in Him are accepted of God.

I am not a priest any more than any one of you believers. "You are a royal priesthood," is said to all those who believe in Christ. It is your privilege to be priests of the new covenant, bringing sacrifices to God, not for sins, but sacrifices of gratitude acceptable to Christ.

However, a man may be a Protestant and hold all truths which are here indicated; but that will not save him. His heart must be given to Christ. "With the heart man believeth unto righteousness."

Take Jesus as your one only Saviour, your High Priest, His righteousness imputed to you, and you shall be accepted to the glory of God's grace.

There is a sweet verse in the epistle to the Romans, that might be called the biography of a saved soul: "But now, being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life." These are the four chapters of the biography:

"Made free from sin;" that is justification. Then I become a servant of God; now I am His; He saved me; I am joined with Christ; I have to honor Him and to serve Him. This is consecration, a consecration unto holiness, as it is written: "Be ye holy, for I am holy." The believer in Christ constantly tries to bring forth fruit unto holiness. The fourth and closing chapter of the biography is: "And the end everlasting life;" life in heaven, life with the angels, life with Christ, life with the departed saints; a holy life, a happy and eternal life. That is glorification. God has linked all these things together: whom He loves, He loves to the end.

In order to get this life, the sinner has to believe in Jesus, to trust in Jesus the only Saviour—"by whom we have redemption through His blood."

The great mystery of salvation begins with love and pardon and is perfected in glory. "By grace ye are saved through faith."

Oh! my brethren and sisters, sickness and death will come to you. It may be you will have then sufficient clearness of mind to realize that you are going into the unseen world, and perhaps not. So get ready now, and when you are going to meet the king of terrors you will be able to say and to repeat the words which my predecessor in the Fifth Avenue Presbyterian Church, of New York City, the Rev. Dr. Alexander, repeated in the last moments of his life: "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." That is faith, saving, triumphant faith, by which death is robbed of his sting and the grave of its victory. My spirit shall be deprived of its body, but I shall be happy for ever and ever, and the body will, in due time, be raised up and glorified.

May God make those truths real to you that you may have your affections set on the things above!

[This great sermon of Dr. John Hall can be published in pamphlet form for general distribution if desired.—Ed. C. C.]

The Waldenses

With a continuous history older than that of any evangelical Church in existence, the Waldenses, a primitive people who inhabit the valleys of Piedmont, on the northwestern frontier of Italy, have kept the faith of the Gospel through centuries of fiery persecution.

When the Roman Church sought to establish its temporal power by the Forged Decretals in the ninth century, Claude, the Bishop of Turin, whose jurisdiction extended over these people, protested against this assumption of supreme power. In the twelfth century, Peter Waldo, a merchant of Lyons, France, organized the "Poor Men of Lyons" as itinerant evangelists. He may be called the first organizer of the Waldenses as a distinct religious body. As might be expected, great persecution followed their refusal to accept the dogmas and policy of the Roman Church.

There have been no fewer than thirty-five distinct persecutions at the hands of the Papacy, chiefly through the instrumentality of French and Italian rulers.

A great massacre of these apostolic Christians in 1655 aroused the Protestant world to such an extent that Oliver Cromwell, then the Lord Protector of England, demanded toleration for them, and Milton voiced the general horror and indignation by his great sonnet.

The truths of Scripture were handed down from generation to generation, and portions would be committed to memory by capable persons. These good Waldenses also sent out evangelists and missionaries to other communities, as the present generation is doing all over Italy.

Since 1848 there has been liberty of worship for the Waldenses in Italy. They now have 200 mission churches and stations there, 160 workers, and 9,000 church members—all converts from Roman Catholicism. Last year these evangelizing people contributed no less than \$20,000 for the work of their Church. Many converted priests and monks are among the pastors of these churches, and in some places in Southern Italy and Sicily the entire population has united with the Waldenses.

The immigrants from the Waldensian valleys who have come to the United States among the other millions of Italians have been important factors in forming the nuclei of churches and missions among their countrymen. There are over two hundred Waldenses in New York City, and they have been welcomed to Christ's Mission for preaching services and social intercourse.

The Waldensian Missionaries

In the interesting book, "The Waldenses: Sketches of the Evangelical Christians of the Valleys of Piedmont," a volume of 400 pages published by the Presbyterian Board of Publication, Philadelphia, the following description of the missionaries sent out by the Waldensian Church from the earliest times shows that what is now known as "The Laymen's Missionary Movement" was the animating principle of these apostolic Christians:

"There was nothing more remarkable about the early Waldenses than their missionary spirit. It was by sending out missionaries, two by two, on foot, to visit their brethren dispersed in various lands, that they kept alive the little piety which existed in the world at that day. These missionaries knew where to find their brethren; they went to their houses, held little meetings, administered the ordinances, ordained deacons, and sustained the faith and hope of the tempted and persecuted ones. It is said that these missionaries could go, at one period, from Cologne to Florence, and stay every night at the houses of the brethren. It is on account of the great number of missionaries which these little and poor churches in the valleys sustained that we read of there being sometimes one hundred and forty or fifty ministers at the meetings of their synods. But few of these were needed at home; the most were engaged in the foreign work.

It is also remarkable that almost all the men whom God raised up from time to time in France and other countries for more than six hundred years before the Reformation seem to have had more or less to do with the Waldenses; such as Peter Waldo, Peter Bruys, Henry of Lausanne, and Lollard.

Not only did preachers go out from the valleys to proclaim the glorious Gospel, but humble, pious pedlars, or itinerating merchants, of whom there were many in the Middle Ages, scattered

the truth by carrying some leaves of the Word of Life, or some manuscript tracts, beneath their merchandise, which they engaged those whom they found to be favorably disposed, to receive.

The following beautiful verses, descriptive of this traffic of the Waldensian pedlars, were written by the good Quaker poet, John Greenleaf Whittier:

THE VAUDOIS MISSIONARY

I

"O, lady, fair, these silks of mine
Are beautiful and rare—
The richest web of the Indian loom
Which beauty's self might wear.
And these pearls are pure and mild to behold,
And with radiant light they vie;
I have brought them with me a weary way:
Will my gentle lady buy?"

II

And the lady smiled on the worn old man,
Through the dark and clustering curls
Which veiled her brow as she bent to view
His silk and glittering pearls:
And she placed their price in the old man's hand,
And lightly turned away:
But she paused at the wanderer's earnest call—
"My gentle lady, stay!"

III

"O, lady fair, I have yet a gem
Which a purer lustre flings
Than the diamond flash of the jeweled crown
On the lofty brow of kings;
A wonderful pearl of exceeding price,
Whose virtue shall not decay;
Whose light shall be as a spell to thee,
And a blessing on thy way!"

IV

The lady glanced at the mirroring steel,
Where her youthful form was seen,
Where her eyes shone clear and her dark locks waved
Their clasping pearls between;
"Bring forth thy pearl of exceeding worth,
Thou traveler gray and old;
And name the price of thy precious gem,
And my pages shall count thy gold."

V

The cloud went off from the pilgrim's brow,
As a small and meagre book,
Unchased with gold or diamond gem,
From his folding robe he took:
"Here, lady fair, is the pearl of price—
May it prove as such to thee!
Nay, keep thy gold—I ask it not—
For the Word of God is free."

VI

The hoary traveler went his way—
But the gift he left behind
Hath had its pure and perfect work
On that high-born maiden's mind;
And she hath turned from her pride of sin
To the lowliness of truth,
And given her human heart to God
In its beautiful hour of youth.

VII

And she hath left the old gray walls
Where an evil faith hath power,
The courtly knights of her father's train,
And the maidens of her bower;
And she hath gone to the Vaudois vale,
By lordly feet untrod,
Where the poor and needy of earth are rich
In the perfect love of God!

"This primitive church was preserved in the Alps up to the epoch of the Reformation. The Waldenses are the chain by which the Reformed Churches are connected with the first disciples of our Saviour. In vain has Popery, renegade from evangelical truths, sought, a thousand times, to break that chain; it has resisted every shock; empires have crumbled away, dynasties have fallen, but this chain of Scriptural testimony has not been broken, for its strength came, not from men, but from God."

A MIRACULOUS DELIVERANCE

In the year 1686, after 12,000 Waldensians had perished in the Piedmontese prisons to which they had been consigned by the treachery of the Duke of Savoy, who broke faith with them, 3,000—the remnant of this heroic band—escaped to Switzerland, where they remained three years. Nine hundred of these exiles,

with Pastor Arnaud at thir head, resolved to return to their native valleys, and they took their departure from Geneva.

They were pursued by the Papal troops, and sought refuge in the castle of Balsille, in the valley of San Martino, where they were besieged by 22,000 soldiers of Savoy and France, led by General Catinat, who is also known in history as the Papal persecutor of the Huguenots.

They bravely held the castle of Balsille during the attack, which lasted during the winter months until these noble nine hundred escaped in May, 1690. They rightly attributed their rescue to the God of Israel, who had so often delivered His people in times of peril. On May 14 the Papal troops had battered down the bastions of the castle, and expected to capture the besieged prisoners the next day. But a thick fog, which arose at this juncture, enabled the Waldenses to make their escape, under the guidance of Captain Tron, a native of the place, along the edge of precipices never before trodden by the foot of men, and along which they were compelled to creep on their hands and knees. To this day the Waldenses, so rightly named "The Israel of the Alps," believe that this deliverance was the work of God, and they devoutly chant the one hundred and twenty-fourth Psalm.—If it had not been the Lord who was on our side, then they had swallowed us up when their wrath was kindled against us. Our help is in the name of the Lord.

UNION OF NEW YORK WALDENSIANS

The first meeting of the Waldensians of New York, to form a union for religious and social purposes, was held on Sabbath, January 16, in the chapel of Christ's Mission, 331 West Fifty-seventh street, which has been placed at their disposal by Rev. Jas. A. O'Connor, the pastor of the Mission. After Mr. O'Connor had extended a cordial welcome to these natives of the valleys of Piedmont, the descendants of the heroic Christians who kept alive the pure faith for so many centuries before the Protestant Reformation, Rev. Prof. Alberto Clot, the delegate of the Waldensian Church in the United States, brought the greetings of the Mother Church to his co-religionists in this city, and congratulated them on their purpose to form a union for mutual helpfulness in social and religious lines.

Father Bartoli's New Book

"The Primitive Church and the Primacy of Rome" is a masterly treatise, well worthy of its learned and accomplished author. Its title gives only a partial idea of the number and variety of subjects upon which valuable information is given. As a twentieth century presentation of the Papal system from the hand of a man thoroughly conversant with its inner workings, the book will be of great value to all scholars and students of history; and even the average reader will find new light on the specious claims and arrogant pretensions of the Roman Catholic Church. The price of the book is \$1.50.




Besides Dr. Bartoli's book, "The Primitive Church and the Primacy of Rome," he has published in Italian a volume entitled "Il Tramonto di Roma" ("The Sunset of Rome"). This work appeared as a serial in the weekly issues of the Waldensian Italian paper, *La Luce*, during the year 1909. Orders for this new book can be sent to Prof. Alberto Clot, the Waldensian delegate for the United States, 86 Romeyn street, Rochester, N. Y., or direct to Signor B. Celli, office of *La Luce*, 18 Via Magenta, Rome, Italy.

"THE ESCAPED NUN: MARGARET MARY MOULT"

The demand for this useful and interesting book has been so great that ten editions have already been exhausted. One reason for this rapid sale is doubtless to be found in the high personal tone of the book, which contains nothing that would offend the most fastidious reader. It is an excellent work for the use of friends likely to be deceived by those in charge of the convents now springing up so rapidly all over this country.

The volume will be sent free for one new subscriber to THE CONVERTED CATHOLIC at \$1.50; and though the regular price is 50 cents, an arrangement with the publishers enables us to send three copies for \$1.00.

 This number of THE CONVERTED CATHOLIC, like the last, will be sent to many friends who may be interested, and thus become regular readers and subscribers. It will be good for them and helpful to this cause to have those new friends true friends.

The President of the Waldensian Church

The Rev. Arturo Muston, President of the Evangelization Committee of the Waldensian Church, has been for twenty-five years one of its most prominent leaders. To his zeal and ability



The Rev. Arturo Muston

is due the existence of nearly all the Protestant churches and schools in the island of Sicily.

Dr. Muston was born fifty-two years ago in Piedmont, his family having been conspicuous for centuries for devotion to the

Gospel, several of its members having suffered martyrdom. The great Waldensian history, "The Israel of the Alps," which is the standard work on that subject, was written by Dr. Muston's grand-uncle, Dr. Alexis Muston. It has been translated into several languages, and the "History of the Waldenses," published by the Presbyterian Board of Publication, is a condensation of the two volumes of the "Israel of the Alps." The "History of the Waldenses" can be had at this office, price 75 cents.



Drs. Muston and Bartoli arrived in New York, February 3, and will speak in Christ's Mission on Sunday, February 6. They will both spend some time in this country in the interest of the Waldensian Church. Dr. Muston has frequently represented his Church in England. He is a graduate of the University of Edinburgh, Scotland, and, like Father Bartoli, speaks English with fluency and force.



Rev. Professor Alberto Clot

Rev. Professor Alberto Clot, Waldensian Delegate

The Waldensian Church of Italy has been fortunate in the gentlemen who from time to time have come to America as its representatives. Commander Matteo Prochet, D.D., was one of the first delegates to interest the American people in the evangelistic work of this historic Church. Since Dr. Prochet's visit, a quarter of a century ago, the work of the Waldensian missions among the Roman Catholics in Italy has quadrupled, and there is such an open door for this work now that before long every Province in Italy will have many centers of evangelization, where the pure Gospel will be preached.

Rev. Professor Alberto Clot, the present Waldensian delegate for the United States and Canada, whose commission will extend to 1911, is a native of the Waldensian valley San Martino. After completing his education in the native schools Mr. Clot continued his studies in Turin, where he received the degree of M.A., and in Florence and Palermo, where he also received degrees, and in 1898 he took a course of two semesters in the University of Edinburgh, Scotland.

From the time of his ordination to the ministry in 1901 Professor Clot has been in the active evangelistic work of the Waldensian Church in Sicily. He is a man of brilliant parts, eloquent in speech in Italian, French and English, and of winning manner and fine presence.

Besides representing the Waldensian cause in the various churches in the city since he came to New York last month, Professor Clot has gathered a group of his people who have come to this country and formed a Waldensian Union to meet every Sunday in Christ's Mission, which has been placed at their disposal. The service is in French, which language is as familiar to the Waldensians as Italian. Thirty persons were present the first Sunday, January 16. The number was increased on January 23, and about seventy-five persons, mostly young men and women, were present on January 30. Besides the benefit of the religious services, these meetings will be a center of social intercourse for the Waldensians of Greater New York. Professor Clot has been the guest of Christ's Mission during the month of January. His permanent address is 86 Romeyn street, Rochester, N. Y.

Interesting Items of Foreign News

[By a European Correspondent]

In order to minimize the importance of Luther's great services to his country in the translation of the German Bible, Catholic writers are wont to call attention to the fact that before his time the Bible had been printed in German fourteen times. The editions, however, were small, the copies expensive, and the translation very imperfect. How ludicrously imperfect can be gathered from a single fact. In Ezra and Nehemiah the phrase, "The good hand of God upon us," constantly recurs, as all will remember. The Latin of this is, "Per manum dei nostri bonam super nos." The German translation of this Vulgate sentence ran: "Durch die Hand unsers Gots Bonan ob uns"—"By the hand of our God Bonan upon us." This remained uncorrected through all the fourteen editions!

This reminds us of the experience of a German traveler in South America. He saw in a house in Paraguay on the wall beside a cheap picture of the Virgin a portrait of Bismarck. Very much pleased, he asked who it might be. "San Bismo!" came the reply. How the grim Pomeranian Protestant Chancellor would have chuckled over this story, if he had heard it.

The Catholic authorities in Germany have long sought to get a foothold in the universities. They have hoped to effect this by organizing Catholic student clubs in each of them. This serves the double purpose of giving the clergy a fulcrum for their operations and of isolating, as far as possible, Catholic students in an ultramontane environment. Three years ago the older student associations through the University senates refused recognition to these confessional clubs. This led to interference from the Minister of Worship in Berlin, who, for political reasons, objected to such a veto on the part of the students. This stirred up a hornets' nest in the Burschenschaft. The students saw their right of academic self-government threatened. They organized a vigorous agitation; numerous telegrams of sympathy came to them from English and American universities, and a compromise was finally effected.

The Catholic association, Sugambria, in the University of Jena, was suppressed about that time for its aggressive sectarianism.

Now that things are quieter, it is seeking to re-establish itself, depending for assistance on the present pro-rector of the University, Professor Winkelmann, who happens to be a Catholic. High authorities in the Roman Church are proposing to buy the Paradise Restaurant, at a cost of 20,000 marks (\$4,000), as a clubhouse for the association. In view of the fact that this organization has been twice condemned, the students at large are protesting against its resurrection. Indeed, many are threatening to leave Jena for other universities.

The Message of the Sacred Heart of Jesus (*Sendbote des Goettlichen Herzens Jesu*) published the following prayer of the recently deceased Bishop Galen of Muenster. It is customary for Roman Catholics to deny that they worship Mary. This document clearly shows Christ overshadowed by His mother.

"I, Maximilian von Galen, present and give myself to thee without reserve, my dear and holy Mother Mary—body and soul, flesh and blood, with all I have and own. What things I possess I will in the future hold under thy protection. What I do I will do under thy maternal care. The preparation for the Holy Mass, the celebration of the Mysteries, the thanksgiving, the distribution of the Holy Sacrament, every priestly operation, every prayer, every letter of the breviary read, every sigh sent up, and my very self, I commit to thee with my whole heart. Especially do I present and dedicate to thee every breath of my mouth, every pulse-beat, every glance of the eye, and with each of these do I say, 'Hail Mary, thee will I love in all tenderness forever!' Most especially of all do I lay in thy motherly hands the purity and cleanliness of my body and of my soul, and adjure and pray thee, dearest mother, by the blood of thy divine Son, plead and give me grace never to stain my priestly character with an unclean thought. Finally I beg thee, my mother and my queen, give full strength and persistent vitality of faith and glow of holy love; bless my words from the pulpit, for thee I give all the sermons which I have preached and shall preach. Strengthen and lighten me in the confessional, make me holy in life and death, humble and dead to the world, and in my last moment bring me into the presence of thy divine Son. Amen."

"One half of Europe," said Disraeli, "worships a Jew. The other half a Jewess."

E. G.

THE ROMAN CATHOLIC CHURCH IN FRANCE

Attacks on the Government Through the Public Schools

BY AUGUSTINE BAUMANN, FORMERLY FATHER AUGUSTINE OF THE
PASSIONIST ORDER, WEST HOBOKEN, NEW JERSEY

ON the whole, things have been quiet in France since the law separating the Roman Church from the State has gone into effect, and the efforts of the clergy to discover pretexts for causing trouble and disorder have practically failed to attract public attention. This did not suit the higher clergy in Rome, and they have, apparently, done all they could to stimulate what they call the zeal of the French priests and bishops. Peace does not suit the Roman Church. She must always be fomenting some agitation or making demands for something. The latest example of this is the scheme proposed by Rome and almost forced on the French clergy to organize a Catholic party in France for political purposes.

Pastor O'Connor will doubtless well remember, with me, how we were hypocritically told in the seminaries that the clergy should never mingle in politics. In the United States, in England, in Ireland, and everywhere else—if it does not suit the immediate object of the Church—priests are told to abstain from politics, but when the ends of the Church are to be served, secret or open encouragement to the contrary is given. The French clergy have now been told that they are not active and zealous enough. In order to reconquer France for the Papacy they must secure political power. The German Central political party, composed entirely of Roman Catholics, and which has exercised considerable influence for the last thirty years in the German Empire, is held up to them as an example. The French clergy have been compelled to yield to the suggestions of Rome, and thus a Roman Catholic political agitation has been started once more.

This fact was first made manifest to the public by the simultaneous action of two enterprising prelates, one in the south, the Bishop of Toulouse, and the other in the north, the Bishop of Nancy. But somehow or other the two prelates were found to be

at cross-purposes. The Bishop of Toulouse wanted each diocese to form its own political organization, and a certain amount of latitude was to be allowed, to suit local opinion. The Bishop of Nancy, however, suggested the formation of a grand political party to embrace the whole country. There was to be a uniform programme or platform, and unanimous action at the elections and in Parliament. This divergence of views on the part of two leading prelates caused great confusion and discontent in Rome. The Bishop of Nancy is the man who had thoroughly understood the schemes of the Roman Curia and had tried to put them in practice, but his purpose was thwarted by the Bishop in the South. Of course, it would have been easy for Rome to send a peremptory order to the misguided prelate of Toulouse to withdraw his opposition and to follow the lead of the Bishop in the North, but this would have compelled Rome to come out plainly and to take sides openly in a purely political question, and Rome has, so far, abstained from doing so. At this moment, however, there are evidently some secret negotiations going on. Both prelates have kept quiet for more than a month, and neither has seen his plan meet with any success. As there will be elections at the beginning of the year, this must be severely disappointing to the Vatican.

But if a direct political movement failed, an agitation which took the public schools as a pretext has succeeded in causing some trouble to the teachers and Government. Rome probably remained quiet in the hope of seeing the outcome turn in its favor and make up for the disappointment felt in the attempt to create a Catholic political party. The public schools are a bugbear to the Roman clergy in every country. History is taught there, as a rule, without any preconceived party lines or religious bias. The class-books usually just state the facts as they are known on impartial authority. The consequence is that the whole history of the Reformation, of the deeds and misdeeds of the Catholic clergy in the Middle Ages and in more modern times are stated without palliation. The child reads all about the Inquisition, the religious persecutions, the struggle for political power on the part of the Church, the scandals of its higher clergy in certain periods, and this, of course, the Catholic clergy describes as "poison" to

the child. The truth is, of course, that it is poison for Romanism.

The fact that impartial history was taught in the French public schools has therefore been made a pretext for a strenuous agitation against these schools and against the teachers all over the country. The clergy were told to organize associations "*des pères de famille*"—that is, associations of "Catholic Parents"—to protest against the use of these text-books on history. In this the bishops were vigorously sustained by Rome, which openly encouraged them, on the plea, of course, that this was not a political question, but merely one of "conscience." The Catholics, however, were slow to move, which vexed Rome beyond description. There is no more sluggish believer than the French Catholic, and the middle classes refused to take up the matter. The clergy, therefore, once more drifted into a close alliance with the royalist or imperialist aristocratic parties, who alone showed some zeal in the agitation against the public schools, because it served their own political purposes, which were the annoyance or overthrow of the republican régime, to destroy which they have vainly striven for forty years.

The hierarchy have helped to stir up the fire by the issue of pastoral letters in which they stigmatized certain text-books by name. The Archbishop of Paris was one of the first, and his zeal has now brought him before the courts. He wrote a pastoral letter in which he drew up a list of the objectionable text-books and declared that they were "lying, false, immoral, dangerous" publications. As the authors of these text-books are still living and are all honorable, conscientious, truth-seeking men, they were naturally indignant at being thus stigmatized without any foundation of reason, and have brought suit for slander and libel against the prelate. He will now have to answer in court, and one asks what will be the result if the courts should pronounce, as probably they will, that it is the pastoral of the archbishop that is false, lying and dangerous? We shall then see the spectacle of one of the high clergy who are supposed to teach our youth good morals, honesty and truthfulness, convicted of lying before the country.

Some of the scenes to which the anti-school crusade has given rise in different parts of the country have been scandalous. In some villages the active promoters among the Catholics have tried to turn the children's minds against the teachers, who were

hooted and stoned in the streets by toughs. In one place two Catholic fathers entered the schoolroom, seized the text-books which they found on the desks of the children, and tore them up. It did not matter to them that four-fifths of the children present were not the children of Catholic fanatics like themselves. No, they wanted to give an example of how teachers were to be insulted in the presence of their pupils, and they even threatened to strike them in the face. The Government could not be indifferent to such a state of things, and if such proceedings continue, a law will probably be passed which will restrain somewhat the zeal of these ardent Romanists, egged on to such acts of violence by the clergy and bishops and the Roman Curia. The National Federation of Teachers has also taken the matter in hand, and will institute legal prosecution against the disturbers.

The readers of *THE CONVERTED CATHOLIC* can draw their own conclusions from these things. Many people will think it apparent that the one object of the Catholic clergy is not to provide religious teaching for the young and to inculcate Christian morality and conduct, but to seek power and influence and the right to domineer over the public. These incidents also show that they hate the light of historic truth, and—what is worse—that now, as in all ages and in all countries, they strive to attain their ends by proscription, violence and outraging the consciences of all who dissent from their views. The effect on the minds of the French people is exactly the contrary of what the Vatican hopes to produce, and the Roman Church is being looked upon more and more as merely a hierarchy whose mission in the world is anything but that of spreading peace and good-will among men.

Paris, France, January, 1910.

CARDINAL LUÇON SUMMONED TO COURT BY FRENCH TEACHERS

No more spectacular demonstration of the way in which old things have passed away in France could be afforded than the appearance of a Cardinal "Prince of the Church" in the witness-box of a secular court to defend himself against a charge of slandering and vilifying his fellow-citizens.

Cardinal Ludovic Henry Luçon, Archbishop of Rheims, appeared in court in that city on January 21, to make answer in the suit instituted against him by the public school teachers, charging that in his letter he had tried to destroy the authority of

the teachers. The Cardinal read a statement in which he declared that for his spiritual ministry, except to God, he owed responsibility only to the Pope. He also denied that the episcopal letter had been inspired by political considerations.

The defendant denied that the bishops who signed the letter were enemies of the teachers, and said that they were only the unalterable enemies of instruction that was without God and against God.



Two days previously, M. Doumergue, Minister of Public Instruction, had replied, in the French Parliament, to the violent attacks made by the Catholic deputies upon the teaching in the public schools, which attacks had occupied three days.

As M. Doumergue outlined the policy of the Government, his speech evoked round after round of applause from the Republicans. He declared that the war proclaimed by the Church against the public schools was directed exclusively by enemies of the republic, insisting that the letter of the episcopate constituted an attempt by threats to enforce the supremacy of the Papal authority over that of the Government.

The Minister charged that the Catholic complaints against the text-books of history used in the public schools were due solely to the fact that these histories gave the facts impartially, and, contrasting these with the histories used in the Catholic schools, he quoted from the latter to prove that they taught not the history of world events, but the history of the Church, and condemned everything inimical to the Church's interest.

M. Doumergue announced that in addition to the measures already made known the Government would introduce bills requiring diplomas from Catholic school teachers in conformity with the laws of hygiene, etc., that were applicable to the faculties of the public schools.

From New York:—Please renew my subscription for the year 1910. I like your suggestion of doubling the subscription, as I have felt for a long time that I am robbing you by receiving your excellent Magazine for only *one* dollar a year.

S. B. Y.

A Note of Warning to the American People

Dear Pastor O'Connor:—I have much pleasure in sending my mite toward the work of Christ's Mission. I only wish it was larger. All the same, I must confess that I feel not a little humiliated that in a country so rich as the United States the people at large—usually so observant and intelligent—do not appear to value at its real worth the work for which you have given the best years of your life, and render you entirely free from all financial care.

That your work has been of great value to the American people, both spiritually and nationally, there can be no doubt. You have, with a knowledge gained as a priest of Rome in the inner circle, warned them again and again of the encroachments of that great religio-political association, which even strangers visiting America can see spreading out like a green bay tree, continually getting more and more political power, by hook or by crook, until one of these days Uncle Sam will wake up to find that his free institutions, Constitution and all will be a thing of the past. You, sir, have certainly endeavored by pen and by speech to save this great and glorious country from this calamity.

Your American citizens are too much like their British forefathers, having a keen sense of freedom and confidence; but, as you have warned them, the confidence and the freedom are entirely and only on their side. If they once allow the velvet paws to get a firm grasp, then, as in Italy, Spain, France, and indeed wherever the Vatican rules, up goes the Roman Church and down go the people. One cannot but see that the great religious and political struggle to come in the near future will be in America, Australia, and in England. The Roman Church is gaining ground politically in all these places. As to religion, that is among her people, not in her ecclesiastics.

T. F.

San Diego, Cal., January 1, 1910.

From Xenia, Ohio, the Rev. William G. Moorehead, D.D., writes:—I greatly appreciate your faithful testimony as to the dangers which lie hidden in the heart and in the purpose of the Roman Hierarchy. Had that despotic system the power, Protestant liberty, Protestantism itself, would soon be extinct. May you be sustained in your good and much needed work for the liberties of our country.

BIBLE HOUSE OF LOS ANGELES**Good Missionary Work of a Heroic Converted Catholic**

IN the early summer of 1908 our colporteur, Antonio Gimenez, employed by the Bible House of Los Angeles, California, met a company of laboring men, all Roman Catholics, going to seek work at harvesting. He got into conversation with them and spoke to them about the Gospel, showing them his books and offering them for sale; several bought a Gospel, and received tracts gratefully. Among them was one man, Jose Ruiz, from a village in the province of Malaga; he listened eagerly to what the colporteur said about salvation through Christ, and kept and read his books; when he returned to his village he sought out the colporteur, bought a New Testament, and soon after professed conversion. Then he began to speak to his neighbors about the Gospel, to give them tracts and hold meetings in his house, where he read the Word of God to those who came and told them of the blessing he had received through reading and believing it. Wherever he was working Jose would also speak about the Gospel, give away tracts, etc. As the people were all Roman Catholics, he met with a good deal of opposition.

At last the priest of the village got to know about it and spoke to him, threatening to have him put in jail if he did not give up his heretical ideas. When the priest found he still persisted in declaring himself a true Christian and a Protestant, he got all the farmers who were in the habit of employing Jose to refuse to give him any more work. Then the man from whom he rented the little bit of land (by working which he contrived to keep his family) told him he could not let him have it any longer; so he had to go tramping about the country looking for work. Then the priest set the local authorities on him; he was called up before the judge, his books were destroyed, and he was threatened again with imprisonment if he did not stop speaking to the people about the Gospel. Jose said he would not; and he went again to the colporteur, got more books and tracts, and held meetings in his house; also visited other villages, spoke to the people and gave them tracts. At the instigation of the priest he was turned out of more than one village. Then he wished to be baptized; and as his wife had also accepted the Gospel, they were baptized to-

gether. Up to this time Jose had lived in part of a house belonging to his father, but now the authorities at the priest's instigation made his father turn him out, and he had to seek another house. He could only find a hovel, but even in this poor hovel he continued to hold meetings with his neighbors. Some of them have been converted. The colporteur, along with one of his sons, visited him, held two meetings, and at the close of the second one, Jose, Antonio Gimenez (the colporteur) and his son were arrested, taken off to jail and locked up for twenty-four hours. The arrest was quite illegal, as they had not done anything contrary to the law, but had complied with all its demands in holding the meetings. They were released after twenty-four hours' imprisonment, as, having no serious charge against them, they could not be detained longer, and also, if detained longer, the case would need to be specially reported to the Governor of the province. *During the twenty-four hours they were in jail they were not allowed food or water, or a bed.* When they let them out, the judge and alcalde had Jose brought before them, and, threatening him again, tried to get him to sign a paper promising that he would have no more meetings in his house nor give away any more tracts. This he refused to do; and they then told him he would not be able to get any work, and would have to leave the place; but he remained firm. Since then I have visited him several times, and each time have had several meetings in his house, the neighbors filling the house, and a number have been converted.

This good, faithful convert, Jose Ruiz, found it impossible after a time to get any work, and often he and his wife and two little children have had no bread for three days at a time. He was boycotted everywhere through the priest's influence. *This is how Rome works the Inquisition in Spain to-day.*

If it were not for this system of persecution, thousands in this land would come out of Rome to-morrow. Jose never grumbled or complained of all this, nor did he ever beg for help. When he could not get anything at all to do in order to maintain his family, he, trusting in God, went off over the Sierra Mountains, and asked at lonely farms if they wished their children taught to read and write. In a week or so he secured twenty pupils, telling

the parents he should teach them to read from the New Testament. He gets about *one shilling* (twenty-five cents) a month for each pupil, and his food every day in one or other of the farmhouses; it takes him a week to go round them, going off every Monday morning and getting back to his home on the Saturday. He holds a meeting with his neighbors on the Sabbath, but the priest has not done with Jose yet; he has got the parents to take away two of his pupils already; but Jose only smiles and goes on, saying he thanks God for what He gives him; he is able to bring home at the end of four weeks—when all his pupils pay him—four dollars, to feed his wife and children.

Rome does not change; here in Spain she has no mercy on those who differ from her, and she persecutes with the same bitterness as she did in the Middle Ages. The men who persist in attending the meetings in Jose's house are being persecuted also, although not so fiercely as he has been. *Let us go on giving the Word of God to the Spaniards, telling them of a free salvation*, breaking down prejudice, preparing for the day of light and liberty, which must come soon. (Signed) ARCHIBALD BELL.

Gibraltar, Spain, December 15, 1909.

The Gospel in Cuba

The Rev. Juan McCarthy, a Baptist missionary in Baracoa, Cuba, said in a letter recently received in New York:

I have made a sixteen-day trip to the Caribbean Sea, visiting Jauco, Cauteya, Monte Cristo and other places, to preach the story of the Cross. A few days after my return the Roman Catholic priest made his visit. He goes there only once in three years, so as to have a large number of baptisms and marriages; three years ago he baptized 420 children at \$2 and \$3 per head. This year only thirty-nine children received his sprinkling. Why? Because we had told the people the truth. The priest came back cursing us, saying that if he did not wear a clerical garb he would soon "get rid of the Anglo-Saxon heretic who is perverting the people by his heresy."

The Archbishop, observing the devastation of the flocks, recently summoned the priest to Santiago, where it was decided to bring in three Roman Catholic missionaries, who would periodically visit country places and baptize and marry without charge. Free schools have already been started by them, and in one of them English is taught free to all young folks who will remain away from our meetings.

Editor O'Connor's Letters to Cardinal Gibbons

Eighth Series.

No. 11.

331 West Fifty-seventh Street, New York, February, 1910.

Sir:—Although New York is, in a measure, to the United States what London is to England, Paris to France, Berlin to Germany, Rome to Italy, Madrid to Spain, and the other chief cities as the capitals of their various countries, your visits to our metropolis have been few and far between. We read in the daily press from time to time that you go to other cities on ecclesiastical business, and it pays to do so in more ways than one. Besides the large space which the press gives to the affairs of your Church on such occasions—and you are always hungry for such notoriety—you receive large fees for the functions at which you officiate. It is no unusual thing for a bishop or wealthy priest to send you a check for five hundred and even one thousand dollars for a visit to a large city. Some years ago I published in *THE CONVERTED CATHOLIC* the statement of a priest who called on you in Baltimore to invite you to Cleveland, Ohio, to dedicate his new church. He placed on your desk in your study a check for \$250.00, and he thought you saw the amount, but as he was going down the stairs you called after him in a very rough manner and threw the check after him, saying you would not go to Cleveland. The poor man was frightened almost to death as he saw the check fluttering at his feet, "and nearly fell down the stairs," as he said. I make no comment on this, of course, as it is all a matter of taste, and you would justify your action by saying the laborer is worthy of his hire. When I was a priest of your Church it was an axiom among the prelates that they who preach the Gospel should live by the Gospel. That would have been all right for those who really preached the Gospel, but I could not distort the sentence into the exploitation of sacred things and superstitious mummeries as merchandise. That is one of the reasons why I became disgusted with your Church. I could not bring myself to consider money for masses, for purgatory, indulgences, holy water, the blessing of rosaries, pictures, etc., as living by the Gospel, though it would have been to my

interest to do so, as in the case of so many other priests. I verily believe, Cardinal, that if I had had the money-making instinct I would never have left your Church; and of all the priests who have come to our Christ's Mission in the last thirty years I do not remember one who could be called a lover of money. Only one priest ever came to me who said he had made money and saved it during his priesthood, and though his character was good and he came to me directly from his church, where he was a parish priest, and I was willing to instruct him in the Gospel, he was not converted. I thank God that since I withdrew from your Church and renounced the priesthood of Rome to accept the Gospel of the grace of God and the priesthood of all believers, I have been able to tell the old, old story of Jesus and His love without money and without price. Whosoever will, may come to the Saviour, the beggar as well as the prince, and, through His merits who purchased us with the price of His own blood, become a child of God and an heir of heaven, and thus have a rightful place in the Father's house for all eternity.

But *revenons à nos moutons*—let us return to our subject—though I do like to preach a bit of Gospel to you now and then in these letters, for I candidly believe you and all the other prelates and priests of Rome need it badly. As I was saying, though New York is the metropolis of our country, why don't you come here frequently? You could give many reasons, and so could I, who know so much about the affairs of your Church—and I am learning more every day from the priests who come to me—but the fact is that you are the only Cardinal in the United States, and if you came to this city often, it would be said, even in Rome, that you were willing that there should be another Cardinal in this country, and his throne should be in this metropolitan see. The first American Cardinal, McCloskey, was the archbishop of New York, and it was the general expectation that his successor in the archbishopric, the late Michael A. Corrigan, would be also made a Cardinal. But you captured the red hat, and you have, ever since, interposed a most strenuous objection to the appointment of any other prelate. There have been several aspirants for the position—Archbishops Ireland, Farley, Ryan of Philadelphia, O'Connell of Boston, etc.—but they have nearly

given up hope. Four years ago, when Archbishop Ireland was going to Rome, he told a most distinguished person who was visiting New York at the time that if this former benefactor of the Roman Church would give him \$50,000 he would return to America with the Cardinal's red hat, which he would flourish in St. Paul, Minnesota. He did not get the money, as that person had previously renounced and denounced the Roman Catholic Church with all its corruptions.

From your obstinate refusal to allow another Cardinal in the United States while you live, it must be concluded that you exercise great influence at Rome. That is true, though you take good care not to go there often, and when you are compelled to visit the Pope you stay in Rome only a few days. The Pope and the Curia are afraid of you, for they have heard that if you were supplanted by another Cardinal you might resign, as Cardinal Manning threatened to do in England if Monsignor Capel were not suspended *a divinis* (see Purcell's Life of Manning). As it is without precedent for a Cardinal to resign his office, the Pope felt he could trust you to conform to the usages of antiquity, for though a Prince of the Church you are still an American, and in Rome they think Americans are capable of all kinds of extravagances, unexpected performances and vagaries. What revelations you could make if you "threw up the job" of being Cardinal! So that though Rome may not respect you overmuch, you are feared by those Italian prelates, and they say, it is better to let Gibbons "go it alone."

THE GOLDEN JUBILEE OF THE PAULIST FATHERS

Though you do not often come to New York, you were here the last week of January for the celebration of the Golden Jubilee of the Paulist Fathers, a community of priests of only mediocre ability, established by Isaac T. Hecker, who had been some kind of a Protestant, and became a Roman Catholic and a priest in the early forties, after John Henry Newman, of Oxford, England, had gone over to Rome. Father Hecker's community of St. Paul, or "Congregation," as it is called, for it is not an "Order" like the Franciscans, etc., was composed of three other former Protestants and himself, and to-day, after fifty years, there are only two ex-Protestants in the community.

Hecker's purpose was to form a body of American priests who had been Protestants and sweep the United States into the fold of Rome by "Missions to non-Catholics." But the Protestants would not become Papists, and poor Hecker's last days were clouded in gloom. He would probably have returned to the Protestant faith of his good parents if he had not been so closely watched, for he was an upright, honorable man, a typical New Yorker of good family, and he fully realized what a shipwreck he had made of his life by joining the Roman Catholic Church, which can never be made an American institution.

An anecdote of Father Hecker appears in the *Life of W. E. H. Lecky*, the great historian, just published by Longmans, Green & Co., and it was a pleasure to see this incident quoted in the *New York Herald*, January 22, 1910:

Mr. Lecky spent a good deal of time upon the Continent, and was at Rome during the sitting of the Vatican Council that declared Papal Infallibility. He met Father Hecker at this time, whom he liked very much, and whom he found very American. Father Hecker used to say with great earnestness: "If the Holy Father could only be made to see how much better he would get on if he allowed public meetings and a free press!"

It was during the sessions of that Council (in 1870) that Father Hecker said that before the close of the nineteenth century Roman Catholicism would be the dominant religion in America. Papal infallibility was declared a dogma in July, while the Italian troops were approaching Rome, and the seven or eight hundred prelates who had obeyed the Jesuits in voting for that blasphemous decree had to fly for their lives. Father Hecker, therefore, did not have the chance to get the Pope to declare for public meetings and a free press. He would have been severely rebuked, and perhaps accused of heresy, if he had advocated these rights of man. Not even in America did he publicly advocate such principles; and when, after his death, his followers in a timid way proclaimed their "Americanism," the thunderbolts of the Vatican frightened them almost to death.

THE POPE CONDEMNS THE PAULISTS

In January, 1899, Pope Leo XIII, in a letter to you, Cardinal, condemned the "Americanism" and the teaching of the Paulists in their self-styled "Non-Catholic Missions"—which properly

should be called a "Proselyting Propaganda to Make Papists of Protestants." The Pope specially condemned their method of minimizing the doctrines of the Church to fool Protestants. He said:

"They contend that it would be opportune, in order to gain those who differ from us, to omit certain points of our teaching and to tone down the meaning which the Church has always attached to them."

Like Father Hecker and his "public meetings and free press," the Paulists have kept silent on "Americanism," but they continue secretly to deceive Protestants who walk into their parlor, like the spider and the fly. What kind of "spiders" they are can be judged by the following extracts from the daily papers:

DISSENSIONS AMONG THE PAULISTS

In the New York Sun, September 2, 1903, a long article was published under the heading "Dissensions Among the Paulists," from which I make the following extract:

The Rev. Patrick J. Murphy, C.S.P., has resigned from the Paulist order. Having been released from the obligations of the New York archdiocese, by permission of Father Deshon, Superior of the Paulist order, and Archbishop Farley, Father Murphy has affiliated with the Davenport (Iowa) diocese, and Bishop Cosgrove, of that see, has appointed him professor of history in his diocesan theological seminary.

Father Murphy's resignation is the culmination of a controversy which has lasted more than a year. The resignation is said to have been brought about finally by the part Father Murphy took in the Jane Morris will case.

John Hughes, a nephew of the Rev. John Hughes, Assistant Superior of the Paulist order, was alleged to have influenced Jane Morris in the disposition of the \$4,000 she had saved up, and Father Deshon accused Father Murphy of having urged the woman's relatives to bring a suit to recover the property. The Paulist Fathers received \$1,000 of the money for masses.

Last spring, Ellen Morris, having spent her share, appealed to Father Murphy for aid. Father Murphy at that time insisted that the Paulist Fathers should return to the old woman some of the money which they had got from Jane Morris. This request was not granted, and Father Murphy is said to have told the old woman and her niece and nephew when they again went to him for counsel that they should begin legal proceedings.

Then Father Deshon is alleged to have accused Father Murphy

and Mrs. Gray of endeavoring to make trouble for the Paulists. Father Murphy was requested not to receive Mrs. Gray again. He declared that his actions were watched and misconstrued; but when the case was taken to court Father Murphy's name was not mentioned. About that time he was sent to a country mission in New Hampshire and kept there until the case had been dropped.

PAULIST FATHERS VIOLATE THE SEAL OF CONFESSION

(New York *Sun*, September 14, 1903.)

Father Murphy is also said to have preferred charges against one of the young priests for having violated his vow of chastity. Father Murphy was in turn accused of having violated professional secrets and using the information against his brother priest.

I can but barely allude to the seriousness of the crime of violating the seal of confession. It was bad enough for the Paulist Father to break his vow of chastity, but when he confessed the sin to his brother priest, and the latter revealed it to the community, there was the very mischief to pay among these converters of Protestants to Popery who try to inveigle decent people into the horrible confessional.

DOMINIC, LOYOLA AND HECKER

The Paulists in their Jubilee program announced only "the presence of Cardinal Gibbons" at their various functions; but you said a few words at the high mass on January 25, in which the New York *Sun*, January 26, quotes you as saying:

St. Dominic, with his eloquent preachers, was raised to oppose the heresy of the Albigenses. St. Ignatius Loyola was raised up that he might fight the dangers that afflicted the Church in the sixteenth century. Father Hecker established this community that he might endeavor to convert the American people whom he knew so well and whom he loved so tenderly. That was his ambition. He was to make the Catholic Church better known, better loved, than it was in this country.

It might have been better if you had kept silent, for the history of your Church's dealings with the Albigenses is that of continual bloodshed from the year 1199 to 1229. The Encyclopedia Britannica says, with regard to the crusade of 1208 against these people—whose only crime was resistance to Papal supremacy—that "the bloody war of extermination has scarcely a parallel in history. As town after town was taken, the inhabitants were put

to the sword without distinction of age or sex, and the numerous ecclesiastics who were in the army especially distinguished themselves by bloodthirsty ferocity." It was in this crusade that, at the capture of Beziers (July 22, 1209), a prelate of the Roman Church, the Abbot Arnold, when asked how the "heretics" were to be distinguished from the Roman Catholics, replied: "Slay them all; God will know His own!"

You were no more fortunate in your comparison of Hecker to Loyola, the founder of the Jesuits, than to Dominic, the founder of the Inquisition; and if Hecker loved the American people, as you say, he had a queer way of showing his affection and respect for them by endeavoring to place the necks of a free people under the heel of the Pope of Rome. But, thank God, he did not succeed in his efforts, nor have his followers made any progress in their proselyting work. Rather have all you high priests of Rome lost two out of three of the immigrants from Catholic countries and their descendants during the last hundred years.

This subject is so important that I may take it up in another letter to you. Meantime, come to New York again, as you may, indirectly, help to wake up the American people.

You seem to have been unfortunate in your public utterances this season. After leaving New York you went to New Orleans and denounced the French nation in referring to the disastrous floods in France. It was in execrable taste to tell the Creoles that the calamity in France was a visitation of God, because the Government of that great Republic had broken the yoke of Rome and made the people free. Press despatches from New Orleans, January 31, quote you as saying:

"We cannot question God's decrees nor sit in judgment upon the afflicted, but surely this national disaster should have the effect of making the people of France think of what they have done to the religious communities. The methods they have used have been most cruel, and they have singled out the religious organizations from all others for their persecutions."

You are misleading the people, Cardinal. The French Government expelled the monks and nuns only because they refused to obey the law of separation of Church and State; and your dragging in the Almighty in this connection savors almost of blasphemy.

Yours truly,

JAMES A. O'CONNOR.